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*Magic, Divination and Demonology among the Hebrews and their Neighbours*, including an Examination of Biblical References and the Biblical Terms. By T. Witton Davies, B.A. (Lond.), Ph.D. (Leip.). (London: James Clarke & Co.; Leipzig: M. Spirgatis, 1898; pp. xvi+132; 3s. 6d.) This little work opens with an introduction which defines magic, and considers its relation to divination, necromancy, demonology, religion, etc. The author does not regard magic and religion as divorced—the former man's relation with unfriendly powers; the latter, with friendly—but as originating in the same impulse. "Magic in its crudest form involves religion in its purest, and is, in fact, on the way to being the perfect religion. . . . Since magic is a low form of religion, it may precede the full realization of religion, or it may follow upon this last, and so be in that case a degeneration of religion" (p. 24).

The use of magic arts by the Hebrews in the Old Testament and in post-biblical Judaism is discussed, with illustrations drawn from Babylon and Egypt. Each term applied to magic in the Old Testament is carefully considered, and many suggestive conclusions are reached. Frequently throughout the book the author joins issue with Wellhausen and W. Robertson Smith as to the meaning of terms. He maintains (p. 44), for example, that 𐤎𐤏𐤔 originally was a term of magic and not of divination, though he admits that the latter use of the word almost eclipsed the other. *Mot*, which the present reviewer showed some years since to have been a deity (*Oriental Studies of the Oriental Club of Phila.*, pp. 110 ff.), is regarded as a demon—a personification of death (p. 97). So *Shěôl* is said to have been a demon among the Hebrews (p. 98). The denial of Peter before the crowing of the cock is connected with the idea that demons fled at cock crow (p. 106). Some sensible remarks are made on demoniacal possession in the New Testament (p. 103). Imperfect type has disfigured pp. 49 and 69. We have noticed but one misprint: "the" for "in" on p. 57, l. 16.—GEORGE A. BARTON.

*Palästina, Land und Leute*. Reiseschilderungen von W. Bambus. (Berlin: Siegfried Cronbach, 1898; pp. 175; M. 3.) There is not a very urgent need, at the present time, of another book of travels through the Holy Land, but the one under review is a unique one and will surely find an appreciative circle of readers. The author, as he himself informs us, is an orthodox Jew, and the journey to the Holy Land was undertaken to study the economic conditions of the Jews in

Egypt and Palestine, especially that of the newly planted Jewish colonies in Palestine. The author describes what he had himself seen and heard. With the results of the Jewish colonies he is highly pleased, and his contact in Palestine with the men who further this movement has made him an enthusiastic Zionist. The only things Palestine needs at present, he says, are money and Jewish agriculturists. He places the total number of Jews in Palestine at the present time at about 50,000, an incredibly small number. The book has scarcely a reference to Jewish or Christian history, while trade statistics and notes on education are plentiful and suggestive. The book might have been made more serviceable by the addition of a table of contents.—*Lex Mosaica, oder das mosaische Gesetz und die neuere Kritik*. Aus dem Englischen von Th. A. Fischer. (Gütersloh: C. Bertelsmann, 1898; pp. vi+508; M. 10.) The translation into German of this well-known English book is a tribute to the erudition of the English scholars from whom the different parts of the book emanated, and surely their conservative position in questions of the higher criticism of the Old Testament will have a wholesome effect upon German readers. The translation has omitted some small portions of the original where the English Bible is mainly concerned and larger portions from the ninth essay, Dr. Alexander Stuart's. The polemical tone of the original has completely vanished in the translation, certainly a gratifying change.—A. J. RAMAKER.

*Biblical Antiquities: A Description of the Exhibit at the Cotton States' International Exposition, Atlanta, 1895.* By Cyrus Adler, Ph.D., Custodian, Section of Historic Religious Ceremonials, and I. M. Casanowicz, Ph.D., Aid, Division of Historic Archæology, U. S. National Museum. (Washington: Government Printing Office, 1898; pp. 943-1023 of "Report of the U. S. National Museum" for 1896.) This pamphlet is one of the good results of recent expositions, and will prove a great help to visitors to the U. S. National Museum, and students of the Old and New Testaments. The authors are well-known Semitic scholars and thoroughly at home in the subjects discussed and described. In addition to the great mass of descriptive material we have forty-six plates.<sup>1</sup>—W. MUSS-ARNOLT.

<sup>1</sup>The subjects treated are: the land of the Bible; geology; flora; fauna (mammals, birds, reptiles, insects); Palestinian antiquities; musical instruments; precious stones; coins of Bible lands; dress, ornaments, and household utensils; Jewish religious ceremonial; antiquities: Egypt, Assyria, and Babylonia, Hittites; collection of Bibles; ancient versions and modern translations of the Bible.